A 2026 Interview
Between David Myatt And Aymenn Jawad Al-Tamimi

Q. In *Myngath*, you describe being raised in colonial East Africa during your childhood. Were you born and raised in Tanganyika specifically? Did your experiences there (such as with non-whites) have any role in influencing your initial adoption of National Socialism?

A. In regard to being raised in colonial East Africa, we spent most of those years in Kenya. As for experiences there, no - there was no such influence although I was in a schoolboy way aware that Europeans (as we were then described and described ourselves) were somewhat privileged compared to what many resident adult Europeans called 'the natives'. It was only later, when I came to permanently live in Blighty after a few years living in Singapore with my family, that I became aware of that particular Weltanschauung.

Q. Was your father aware of your adoption of National Socialism? If so, how did he feel about it?

A. No my father was not aware, for at the time he was back in Africa working for the government of a newly independent African country having placed me as a "seven-day boarder" in an English school with (for the time, the late 1960's) a generous allowance of £3 a week. Having served in India and Burma during WWII (one medal he received was the Burma Star) and then having worked for years in Africa, he (for the short time he was back in England) yearned to be back in Africa with people he felt an affinity for and admired and he died and was buried there in that country not long before his fiftieth birthday.

Q. What prompted your initial interest in [...] Ancient Greek, Latin and Old English?

A. The inspiration was a certain English lady teacher in the then "whites-only" school I was attending in Singapore plus a learned Chinese gentleman I met when he visited that school. He seemed to me then to be part of a world, of ways of life, I was unaware of and became intrigued about. He, skilled at Chess, was also the inspiration for me to take part in a Chess tournament in Singapore city where I encountered a display of Chinese Martial Arts.

Q. Did you not also feel that your interest in these languages and wider 'high culture' (e.g. you like Allegri's Miserere Mei) made you an oddball within the National Socialist movement in Britain that was typically characterised by thugs who could not care for any of these things?

A. Yes. But by then I unfortunately and stupidly had become so obsessed with the idea, the ideal, of National Socialism being a way to enable us as a species to 'conquer' Outer Space and create new civilisations on other worlds, that I believed any means were justified with such people a means to that end.

Q. My favourite poem of yours is 'In the Night'. Could you talk a little more about the context in which you wrote it and its meaning for you?

A. It recounted a personal experience at a certain time of my life and thus was one of many such experiences, almost all to do with women, that after so much stupidity on my part contributed to me finally rejecting my extremist masculous views. Some of which experiences I recounted in the small

collection of poems published under the title *Relict*.

Q. You deny being 'Anton Long' or being connected with the Order of Nine Angles (O9A). On the other hand, a number of self-proclaimed O9A adherents proclaim admiration for you, cite your writings and even imitate your writing style. How do you feel about the O9A and the self-proclaimed fans of your work who also claim affiliation with this group? For example, O9A seems opposed to Christianity yet you have written in defence of the Catholic Church?

A. What others, associated with the O9A or otherwise believe or assume about my association is what they believe or assume. Where is their proof in terms of primary sources? So far no one has provided any such evidence. Is not the axiom of innocent until proven guilty by evidence one of the foundations of Western jurisprudence?

In regard to Christianity I have great respect and admiration for what Jesus of Nazareth taught as recounted for instance in the Greek Gospel of John which I studied during my brief time as a Catholic monk. But as I attempted to explain in several of my post-2012 writings it is a question of exegesis; of how that Gospel and other religious works are translated and interpreted or misinterpreted.

A. How did you feel about the fall of the Assad regime and how do you assess the new state we live under? Do you have any intention to visit Syria?

A. To be honest I now view that and similar world events in terms of our human hubris and thus as part of our seeming inability to learn from our history; as part of our ''macho'' culture of which an impersonal chain-of-command and desire for, even need for, conflict are a part. Of our apparent inability as men in our majority to appreciate honour and muliebral virtues such as empathy and compassion.

As for personal foreign travels, I am now so old, and burdened by various health issues, that such travels, despite my desire to the contrary, are not practicable.

In relation to your subsequent questions regarding a 1974 newspaper interview and whether or not I was around that time a 'satanist' it is as was expressed in a recent (January 2026) item *A Question Of Honour And Personal Knowing*.

Individuals can either believe what others have said and written and do say or write about me, or they can do what I consider in my rather old-fashioned way is the honourable, the fair, thing: which is to make their own judgement based on a personal knowing of a person over a period of time or, failing that, accord the person the benefit of the doubt.

My 'side of the story' is expressed in items such as *Myngath* and *A Matter of Honour* with my regret about my extremist, political and religious, past evident in many of my post-2011 writings.

David Myatt
January 2026
v. 1.31

Appendix

A Question Of Honour And Personal Knowing

In the latest attempt to claim that David Myatt (DM) is Anton Long (AL) of O9A fame an anonymous person has written, and via 'social media' promoted, a lengthy blog post about DM with his/her/their conclusion being that an interview published in a provincial newspaper in 1974 is the 'primary source' that proves that DM=AL and was the founder of the O9A.

In the item the anonymous person claims, without providing any evidence whatsoever, that Myatt does or did use the pseudonyms Rachael Stirling, Kerri Scott, Egnatius Severin, Gelis Sangster, and R. Parker, and is now active on the Bluesky social media platform as "Oxfordian23", "sirida21" and uses the 'nym "sol73omega".

In regard to the 1974 interview the anonymous person apparently accepts without question that what the now deceased journalist wrote is "the whole truth and nothing but the truth" and therefore is a primary source. Which seems to imply that journalists are trustworthy and never lie and never have a personal or political agenda or motive.

It is perhaps pertinent that the anonymous person does not mention that DM in the 1990s challenged two journalists to a duel with deadly weapons for publicly making unproven accusations about him and that both journalists lacked the character to accept the challenge or in lieu issue an apology. As Myatt wrote {1} years later:

> <begin quote>
> "In respect of rumours and allegations, I have, on a few occasions, challenged some individuals to a duel with deadly weapons, according to the etiquette of duelling. Not one of the individuals so challenged to a duel had the honour to accept, or issue a public apology in lieu of fighting such a duel. As I wrote some thirteen or more years ago:
>
> "I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated."
>
> Such challenges, the lack of evidence to support the allegations and rumours, and the refusal of those so challenged to a duel of honour to either fight that duel of honour or issue an apology, reveals the truth of this particular matter – at least to those possessed of arête."
> <end quote>

Of that 1974 interview Myatt wrote:

> <begin quote>
> "The journalist promised to let me read his final copy before it was published – a condition I had specified before giving the interview – and several photographs of me were taken, with him suggesting I hold something to do with the Occult, since he had noticed I had a collection of horror, and Occult, fiction (most of which in fact were given or loaned to me by Eddy Morrison). Perhaps foolishly, I agreed, holding up some Occult thingy which Joe Short had

given to me a few days before. Our conversation lasted for about half an hour, during which the journalist took a few notes (it was not recorded).

I assumed that he would simply recount what I had said. Of course he neither showed me the article before publication, nor printed what I said, except for one short sentence about causing chaos. The journalist also made some rather silly allegations about animal sacrifice, which were investigated at the time by both the Police and the RSPCA whose conclusion was that they were fabrications concocted by the journalist, and perhaps, as I concluded, to get his name on the front page of the newspaper and sell more copies. What surprised me (and to be honest, upset me, for a while), after this interview, was how so many people believed everything the journalist had written, without bothering to ask me for my side of the story. As if just because something was printed in some newspaper or other then "it must be true" or – as the cliché of mundanes goes: "there is no smoke without fire." And it was then that I learnt several valuable lessons: just how easily people can be manipulated, just how dishonest and conniving (and thus dishonourable) some journalists seemed to be, by nature; and just how powerful the established Media was, able make or break a person's reputation."
<end quote>

He also wrote:

<begin quote>
"My own rather old-fashioned view is and was that a personal knowing of someone, extending over a period of many months if not a year or more, is the only honourable way to form a reasoned opinion about someone. For honour means the cultivation of traditional gentlemanly and ladylike virtues and one of which virtues is that we strive to treat other human beings in a fair way; ignoring what others have said or written about them; ignoring their past (real or alleged) and giving them the benefit of the doubt unless and until direct personal experience, direct knowledge of them, reveals them to be dishonourable."
<end quote>

The issue therefore becomes a simple one: a question of personal character, of civilized behaviour. Of whether one believes Myatt's version of events, or gives him the benefit of doubt, or believes the allegations and assumptions of others whomsoever those others are. Myatt's version of those times is described in *Myngath* {2} and *A Matter Of Honour*. {1}

Seen in this way, the 2026 post by an anonymous person seems symptomatic of our times. Just as he/she/they will no doubt assume this riposte was written by DM himself.

Egnatius Severin
January 2026

{1} *A Matter Of Honour,* https://davidmyatt.wordpress.com/about/a-matter-of-honour-2/
{2} *Myngath*, https://davidmyatt.wordpress.com/wp-content/uploads/2013/04/david-myatt-myngath.pdf

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